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"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" — LUKE XII. 57.

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ECCLESIASTICAL PRINCIPLES.

The following article is an extract from the result of a Council, convened at Beverly, with reference to the dismission of Rev. David Oliphant from the pastoral care of the Third Congregational Society in that place. Of the particular circumstances of the case we are entirely ignorant and cannot suppose that they would interest our readers; but the general principles, which are well stated in this article, appear to be important and worthy deliberate attention.

One of those principles is, *that the dismission of ministers should never be advised upon slight grounds*. The reasons in favor of it, should be weighty, clear, and decisive. They must be such as will commend themselves forcibly to unprejudiced and discerning minds. The day, which shall witness the general prevalence of the opposite principle, will, in the belief of this Council, witness also, the termination of a settled and permanent ministry, and of many of the inestimable blessings connected with it. That a disposition to procure the removal of ministers for insufficient causes is developing itself already, and that its disastrous effects, are experienced in some parts of our country, the Council are compelled to admit. And they regard the fact now referred to, as among the most inauspicious "signs of the times." Nor can they omit the passing remark, that the readiness of some ministers to quit the posts which Providence had assigned to them, has contributed to aggravate the evil. Against this evil, both on the part of people and pastors, this Council wish to enter their solemn and unequivocal protest. They believe that in so doing, they are discharging an important duty. Nor is it on Ecclesiastical Councils alone, that this duty rests. It may often be required of a settled pastor to forego much of his own ease, comfort, and peace of mind, in order that he may discourage, by his example, the restlessness or caprice of a few unreasonable men.

Another principle, which this Connecil deem it important to maintain, is, that Councils should be very cautious how they encourage the removal of ministers, on account merely of a limited, and on the part of the pastor, groundless disaffection among the people. They can easily imagine, that mere disaffection,—disaffection, for which a pastor is in no way responsible, and of which he is in no degree deserving, may become so extensive as to render his removal necessary, and almost inevitable. But this must be a case, it would seem, that could leave but little doubt on the mind of the pastor himself, certainly none upon the minds of judicious friends. When it shall be generally conceded, that disaffection created by no adequate blame-worthiness in the object of it, is enough to justify a minister's dismission, the pastoral office will, thenceforward, be the sport of ignorance or caprice.

Another principle of vital importance, is, *that no man, or number of men, should be allowed to take the advantage, against a worthy pastor, of their own wrong doing*. If this maxim is found necessary to an equitable administration of civil law, is it not emphatically binding in "the house of God?" The council will illustrate their own meaning. A man, wearing the livery of a Christian, may conceive a most unreasonable prejudice against his pastor. By dint of ingenious and unwearied effort, he may succeed in infusing the leaven of his own bad feelings into the minds of others. And, at length, he may be able to make a plausible show of extensive disaffection, and then demand, *on the ground of existing circumstances*, the removal of the pastor. To satisfy a demand made under these circumstances, would be, in effect, saying to that one man, perhaps the least entitled to the privilege, that it is competent to him, to control the religious interests of a whole church and parish. It would be giving toleration to a worse spirit than even that of a religious oligarchy. It would be putting the seal of an indirect approval, upon the mischiefs of ambition, malice, and cunning. For even qualities, such as these, have been employed in the way, and for the purpose, which have been specified.

Again. There can hardly be a more pernicious spirit among the members of a church, than is implied in a want of due respect for the Christian ministry. It is an institution ordained of God. Its design agrees with its origin:—wise, holy, and benevolent. In the hands of good men, it is entitled to the most profound respect. To encourage a disposition to undervalue its importance, or an inclination to withhold from it, the respectful consideration and cordial support which it deserves, would but prepare the way for Christianity to be supplanted as the religion of the land, and for irreligion and barbarism to take its place. It will be a dark day for Zion, when her vigilant sentinels shall find it hard to rally around them, "the sacramental host." Nothing will contribute more to multiply the triumphs of infidelity, than the prevalence of insubordination and discontent, in the church. It will open the door, through which, will come in, a multitude of heresies, divisions, and strifes, before which, the beauty, the strength, and the peace of our American Israel will fall an easy prey. 'Religion can revive and spread, truth can have free course and be glorified,' so far only, as the disciples of Christ cheerfully co-operate with His ministers in every good work, without stopping to contend about matters of little practical importance. If Christ has made it the duty of pastors to lead, he has certainly made it the duty of the Church to follow. And this Council would feel bound always to avoid an appearance, on their part, of approving, nay, of not decidely reprobating, any attempt to withdraw from the gospel ministry, that encouragement, which is indispensable to its success, or to deprive it of the dignity, with which its Founder has invested it.

Again. The Council feel constrained to bear testimony against the practice, wherever they may meet with it, *of finding fault with ministers, merely because they are not perfect*. It would seem that some men, of whom better things should be expected, and who would be very reluctant to be tried by the same standard, themselves, do not scruple to try their pastors, by this standard of perfection. They see, of course, in the best man, the fruits of imperfection and sin. They find nothing, perhaps, in his character, or conduct, which would bear to be made the subject of a serious charge; nothing, which ought to forfeit the confidence, respect, and charity of his friends. He is a good pastor, but not a perfect one. He is a good preacher, but not a perfect one. He is a good minister generally, but not perfect. Therefore, we should like some other man better. Mere imperfection is thus made the basis of complaint, of alienation, and of ultimate separation. Let this practice prevail, let it be encouraged by all the authority of grave councils, and it is believed, few young men would venture into a profession, which must stand the test of such an ordeal.

If it be replied, that there are pastors who are always beloved, always popular, never in trouble,—the Council would simply say, that some ministers are so fortunate as to have very candid hearers, who take more pleasure in commending and encouraging their minister, than in condemning and disheartening him. They are better satisfied when they have cheered him in his work, than when they have made his imperfections a subject of remark or complaint. The uniform high esteem, in which the labors of some men are held, may be owing to causes, involving neither extraordinary merit nor success,—such as, a dazzling genius, or a fascinating address.

On the subject of non-edification, the Council believe that even good men may have erroneous views. They think that no man should hastily conclude that he is not edified, inasmuch as it is a point. on which he is liable to be deceived. A man is not always edified, when he is very much pleased or excited. Edification, the Council suppose, is to be inferred from the general growth and improvement of the Christian character, rather than from the feelings awakened by a single sermon. Besides,—The Council are of opinion, that the complaint of not being edified, *as a general thing*, is not found to proceed from those who are most willing to be edified. Moreover, it seems to the Council, unreasonable for any man to expect always to be edified, under the preaching of any individual, especially if he is not in a state of mind to be benefited. Equally unreasonable would it be for him to expect, that while there are different tastes to gratify, in the selection and discussion of particular truths, his own should always be a criterion. On this point, the Council hold that a minister is, in general, the best judge, and should be allowed to decide. And finally, it seems to this Council, that if a man imagines he is not edified, while others under the same instructions, entertain a different opinion in respect to themselves, if he be a man of true humility, he will not be slow to infer that the fault is in himself;—or if he is sure, that he though alone, is not, and cannot be profited, yet let him inquire, whether, if he finds he has made a serious mistake in the selection of a minister, the general satisfaction ought not to prevent him from being forward to complain.

On the subject of *pastoral visitation*, the Council would make one or two remarks. They wish to be distinctly understood, that they hold to one principle on this topic, viz. that every minister is. and must be the only competent judge of his own duty. He, and he alone, is to determine, how often he will visit his people, and in what manner he will conduct his visits. No general rule can be given, regulating the frequency or infrequency of those visits, always excepting cases of affliction. The Council hold, that no minister can form wise and comprehensive plans of usefulness, unless he is permitted to be the master of his own time. As to the mode of visiting, and of conversing with his people, he again, and not they, must be the judge. Otherwise, he finds almost as many different regulations to obey, as there are families in his parish. The wishes of scarcely any two, would be found precisely to agree. On this subject, ministerial experience, it is believed, will justify the conclusion, that although it is very often the dictate of affection, and of a desire to be benefited, which prompts the wish for frequent pastoral visiting, yet that in cases not a few, those who are loudest in their complaints would rather see any other man enter their doors, than that same negligent pastor. How to introduce religious conversation, and what in fact constutes religious conversation are questions which, it is presumed, may safely be left to every one to determine for himself, who is, in other respects, qualified to hold the sacred office. The Council would, by no means, intimate that a people have not a right to make friendly suggestions to their pastor, if they feel that they have cause for complaint, nor, that a pastor should not feel bound to give to those suggestions a kind consideration. But when a minister is found to take good care of his preparations for the pulpit, and to be actively engaged in promoting the great interests of Christ's Kingdom at large, his people ought, if they are in health and comfort, to infer that he is doing more good, on the whole, than if he was exclusively confined to a single, and that a very small field. How to be always visiting, and yet always studying, is a problem which ministers have hitherto essayed in vain to solve. The remarks of the late Dr Mason of New York, on laying down his pastoral charge, are worthy to be written on the memory of every man in New England. "If," said he, "I had visited as much as my people have been kind enough to wish, and unreasonable enough to expect, I should not often have preached a sermon worth any man's hearing." And said another eminent preacher, on a similar occasion. "Had I visited according to the wishes of my people, I should have been dismissed ten years ago, for mental imbecility."

As to the impropriety of judging of a pastor's personal religion, or general usefulness, by the measure of present success, it will be necessary for the Council to say but little.

It would seem that no person of candor, or of common sense, could adopt a principle so plainly unsound. Present revivals of religion, it is sometimes pretended, answer the question whether a pastor is useful or faithful. In reference to a notion so absurd, the Council will merely present a single illustration. 'A protracted meeting' has been held in a given parish. A revival of religion has followed. On examination of the converts for admission to the church, they are generally found, perhaps, to ascribe their first serious impressions to the preaching of some two or three men, during the meeting. An inference is then drawn in favor of those two or three men, and against the settled pastor of the place, as much at variance with the truth as can well be conceived. Perhaps the very sermons now so eminently blessed, were wholly powerless, when preached before. And even in the case supposed, what effect would they probably have produced, had they not been preceded by years of untiring, and, it may be, of apparently fruitless labor, on the part of the settled pastor? How happens it, too, that the same pastor, so unsuccessful at home, should have been, (and it is often so,) the instrument abroad, of as great triumphs to the gospel, as any of his brethren?

[From Rev. Artemas B. Muzzey's Discourse after his Installation]

DUTIES OF A CHRISTIAN SOCIETY.

CONSTANT ATTENDANCE.

Their attendance on the services of the sanctuary must be constant. It seems yet imperfectly understood how much the power of a minister depend upon this. He is required to be always in his place. Neither a little too much cold nor a little too much heat, nor a passing cloud, nor unpleasant roads, will excuse his absence. No feelings of indolence or fatigue, neither the visit of a friend, nor even a slight indisposition, is expected to detain him at home. Nor, if he love his office, does he desire such apologies. But he is a mere mortal, and cannot meantime endure everything from reluctant, half-day, or infrequent worshippers. Would that every soul in his care could know how they burden his spirit and paralyze his energies by their absence from church! Why does he preach? That the bare walls may resound to his voice, or for the form's sake alone, or for the despicable love of money?—No. He wants the living eye and ear before him, and without these he *cannot* preach. He may rise in the pulpit, and utter the words of his message; but if he be anxious to do good, thirsting to see fruits from his labors, he can never be content to address empty pews. Let, then, every one, who for slight reasons forsakes the sanctuary, put to his conscience the following questions: "Is it right for me to be absent from church for a cause which would not detain me from my worldly *business*, from a party of pleasure, or a scene of amusement? May it not be, that by remaining at home this Sabbath, I shall encourage in myself a bad habit? May I not lose an instructive sermon? And if I were certain of gaining no good myself, is not my example important?—In fine, *am I right in discouraging my minister, and thus making him less useful to others?*"—Such reflections as these would crowd our churches, reanimate our preachers, and give religion a power on society it has never yet exerted.

INTEREST IN THE SERVICES.

But, not only should a congregation appear thus regularly in their seats on the Sabbath, they must know and feel the *object* of their thus coming together. When they join the solemn assembly, it should be with pure purposes and spiritual feelings. They should realize that they tread ground hallowed by the Universal Spirit—that it is none other than the house of God, and that He, who is their Father, overflowing with kindness unto them that fear him, "will bring into judgment the secrets of all hearts." If they come to the altar with humble hearts, sorrowing for their sins—candid minds, earnest for some saving truth—a clear conscience and a simple desire to be made better, they are gospel hearers, and cannot fail to be edified.

First, then, as the preacher lifts his voice in *prayer*, they will, from their inmost soul, unite with him. For why else should he utter the language of supplication? If he is to pray alone, why do they rise—why profess to join with him—why not have remained at home? He can pray for them as well in his *study* as within consecrated walls. The true hearer comes never to wait an idle spectator, while the minister, like some ancient priest, lays an offering on the altar. No. The very name of our service forbids this. We speak of these sabbath assemblies as for "Religious Worship." And in what does worship consist? In hearing a sermon, or *listening* alone to a prayer? Certainly not. If words have any signification, this word implies a general, personal act of every one present. We call it, indeed, "*social* worship." Yet, if the people withhold from it their hearts, if they send their thoughts through the earth, while their pastor is praying, it is the most *unsocial*, most lonely of acts. May you, my dear friends, never lose sight of this truth. But whensoever the ear hearkens, may the spirit be melted, in holy praise, in deep penitence, in unfeigned, earnest supplications for yourselves, as immortal and responsible beings.

Having partaken thus heartily in the devotional service, the hearer will naturally attend to the words of instruction with a single aim at religious and individual good. He will hear with *candor*, not expecting in each sermon an exhibition of learning, talents, or eloquence. Nor, with fastidious taste, does he resolve to decide first if there be any fault in the speaker. He knows that such a spirit is hostile to all the best fruits of the ministry—that nothing is more inconsistent with a childlike thirst for improvement, with that hearing which alone is "mixed with faith," and able to profit.—Yet I appeal to you, my brethren, if this false, cavilling, censorious hearing of the word is not fearfully prevalent at this day. Are there not thousands, every sabbath that shines on us, leaving our churches with reiterated complaints of the faults of preachers? "The sermon was too long, the style was too plain, that figure was bad. It was altogether too general a subject, or quite too particular and personal." Or, in the last result, and what may be almost always said, "It contained nothing *new*."—And is a Christian temple opened like a theatre, to bring out novelties? As if there were a single truth connected with man's eternal interests which is not as old as creation? Has not man been always immortal, and always a frail, tempted, sinning creature? Has not God been always precisely what he now is, the Rewarder of obedience, and the Avenger of guilt; and will he not continue to be so through the everlasting ages? Do days and Sabbaths alter our relation to him, that the minister must alter his preaching, and study, not how to enforce the old, immutable truths, but to please the ear by something strange and new? Or have they, who are thus bent upon novelties, received and obeyed all they have already heard? O what treason to our Master were it in us to be thus for ever pampering the appetite, devising some new dainty for the intellectual palate, while a moral *fever* is raging through the system! Look, my friends, at the judgment-seat of Christ. Ask yourselves, if, when you stand there, it will avail you to plead,—"Lord, Lord, thou knowest how often I entered thy courts to hear something new. In thy name I have done wonderful works, condemning the taste and style, the talents and delivery of so many preachers; casting out so many, as too tame, of too small abilities, altogether unfit for the pulpit." Are these the passports to Heaven? Are such the hearers who shall enter into the joy of their Lord?—O then be wise, ere it is too late.

Conceive, for a moment, that our congregations were pervaded by that humble, sincere, self-scrutinizing temper which the gospel enjoins. Each now repairs to the church intent on his own edification. He goes not with "itching ears," nor to decide on the intellect of the preacher, nor in any way to judge of his merits. What, then, though his voice be not smooth as the lute, or harmoniously modulated? What, though some gesture be not squared by the precepts of the schools; or some word be antiquely pronounced? Grant that this allusion was a little too direct, or that expression somewhat coarse, or unduly polished. There was something good, true, important in the sermon; something that one, who was looking for good, might have discerned and applied to himself. And our hearer determines not to lose the whole of the preaching for a slight fault in the language, or the manner. Because there was rather more of the evidences or the doctrines of Christianity, of exposition, or of obvious duty, than the special case of each might require, he did not denounce the speaker, but sacrificed cheerfully thus much for some neighbor who did need that very sermon. What a beautiful picture have we here of mutual love and holy advancement! How would the ambassador of God be inspired and strengthened in his work by such hearers!

Before leaving this topic, let a caution be expressed against considering too exclusively the wants of our fellow-worshippers. There are those who apply most readily a reproof from the pulpit to this or that individual among the congregation. They feel "happy that such an one was present to-day, and think he must have felt that remark of the preacher. They were sorry that another did not hear that sermon, and learn from it to amend his fault."—Beware, my brethren, of this spirit. It closes the mind, and steels the heart against all saving impressions. It will terminate, if freely indulged, in the prayer, "God I thank thee that I am not as other men are, extortioners, unjust, or even as this publican." Listen, rather, to the preacher, with a single desire to hear a word in season to *yourself*,—something that shall mortify your evil affections, uncover your secret faults, and say unto conscience, "Thou art the man." Search, as with a miser's keenness, for treasure to lay up in your heart. Do this, and you will cease to be offended by the imperfections of the speaker; and many a sermon which had else been to your soul "a savour of death unto death," shall quicken, warm, and delight you; and, better than all, shall be a theme of the happiest recollection in the day of account.

MEDITATION.

It is the duty of the hearer, finally, when these public services are closed, to retire from the sanctuary and MEDITATE on what has been spoken. No living preacher can so impress a divine truth, that light and vain conversation, the perusal of an unholy book, or inordinate indulgence of the appetite, if immediately consequent, will not obliterate the impression.—Leave, then, my friends, this religious assembly each Sabbath you visit it, in a thoughtful temper. Resolve that the good seed shall never be "caught away" from your hearts.—Bring the word home seriously and deliberately to your own case. Have you been waked to a sorrow for your sins; dismiss not that sorrow. Consider it, cherish it, until it shall work out your salvation. Do you feel a new love to God, cleave to that affection. Dwell much on his holy, and kind, and venerable attributes. Let them not go until his image is indelibly impressed on your heart. And so always, whether hope be divinely enkindled, or faith attain a new vigor, or charity burn clearer within, let it not be a fleeting impulse. Muse upon and nurture it. Establish it as a beacon in your week-day's course. Above all, *pray* for its confirmation. Implore the Almighty to seal it for your good. Thus will you be "not a forgetful hearer, but a doer of the word."

PICTURE OF A NEW-ENGLAND FAMILY.

[BY REV. JAMES FLINT.]

Let the time, be a winter evening,—the scene be the country in the midst of a storm, when the falling columns of snow are rushing impetuously from the north,—when the careering winds, let loose from the polar regions, howl mournfully abroad, and sigh through every listed door and chasm that will admit their breath;—at a time like this, and in a scene so dreary and desolate and tumultuous without, let us look into the decent dwelling of the husbandman or mechanic whose circumstances are neither above nor below the golden mean of New England competence. However gloomily the storm may rage without, the fire blazes cheerfully within. Industry, with a prudent forethought, has collected and secured her various stores, and has not been sparing of her toils. There is enough and to spare laid up to gladden the hearts of the family group with a sense of plenty and warmth within, in contrast with the cold sterility and desolation, that reign without. Indeed, all the light and genial warmth and comfort within are doubly enhanced by contrast with the cheerless and dismal aspect of things abroad. The father, whose nerves are braced with honest industry and toil,—whose robust frame and clear eye bear unequivocal marks of temperance and inward peace,—can look round, with a contented and glad heart, upon the smiling circle,—the wife of his youth, the mother of his children, engaged in useful occupation or innocent pastime,—with her children about her the while listening to the passing news from abroad, to an instructive book, or to the tale of other times, or to the narrative of the traveller, perhaps, of things and sights most marvellous and passing strange. He is sole monarch of this little blissful empire. All his subjects love him and love each other. Ambition has infused no storm into their tranquil bosoms. False pride or shame has never made them sigh for costly pleasures. Ill nature, scowling discontent, sour moroseness spoils not a single face in the whole group. They heed not the riot and uproar of the storm abroad. All is harmonious and peaceful within. The memory of years and events that are past, is recalled by the father, and his bosom dilates with joy as he recounts, while the countenances of his children brighten with the glow of patriotic sympathy as they listen to the history of the times that tried men's souls, of the heroic sacrifices and achievements of the asserters and defenders of our independence, of the battles they fought, the privations they endured, the virtues they displayed, that they might live and die free and leave their children to call their lands and their pleasant homes their own without a master. Behold the scene! It is the sole-surviving trace of paradise on earth, unspoiled by the perverted tastes and distempered cravings of artificial life, or the costly inventions of pride and luxury. And when, having duly invoked and thanked the Author of all their mercies, they retire to rest. it is as sweet, as tranquil and profound, as is the sleep of 'infants empty of all thought.' Who will not say, 'peace be within this house.' 'The secret of the Lord remain upon it;' and may he 'give his angels charge' to watch over it. And when its blameless and happy tenants are summoned away from this asylum of their purest joys, affections and virtues on earth, may it be to a tearless and deathless mansion in their Father's house in heaven.

ILLUSTRATIONS OF SCRIPTURE.

I bought to-day in the Bazaar a woden girdle, whose construction amply explains the phrase so often occurring in Oriental tales of the heroes "*carrying their money in their belt*." On one end being passed once round the waist it is fastened by a buckle, and this entire portion being sewed double all round contains the *paras*, which are extracted by means of a small opening in the front, closed with a leathern cover and strap. This being secured, the remainder of the zone is folded around the body till the successful envelopements take up all the cloth, the end of which is then tucked in at the side so as to secure the folds.

The word ζωνας, translated *purses*, in the 9th

verse of the 10th chapter of Matthew, signifies literally girdles; and from their adaptation to the use pointed out by our Saviour, "Possess not gold, nor silver, nor brass in your purses," they were undoubtedly of the same fashion with that which I have described.

The hours of devotion adopted by the Mahometans are undoubtedly borrowed from the Jews, and the three daily prayers of Daniel (chap. vi. 10) and the morning, noon, and evening worship of David (Psalm iv. 17) are still observed, though with some additions, by the Turks. The call of the muezzin too, in the evening, accords with the later ceremonies of the Christian church, as when Peter and John went up together into the temple, at the *hour of prayer*, being the ninth hour. (Acts, chap. iii. 1.)

Without a visit to the Levant, one would be at a loss to fully understand the force of the expression in Genesis, xxi. 40. "In the day the *drought* consumed me, and the *frost* by night;" but he who has passed a spring in the Ionian Islands, or a summer at Smyrna, can readily comprehend their full import. The light wind, called by the natives the 'Inbat,' blows generally from the bay during the day, setting in from the northwest; its faint refreshing airs are the most delicious conceivable, and these alone render Smyrna inhabitable, the insects and the heat being otherwise completely intolerable. Our short excursions in the vicinity we generally made in the morning, ere the sun had gained his height; the noon we spent in the cool shade of the consulate, or in reading at the Frank assembly-rooms, called the Cascino.

Some introductions from Athens and Hydra to a few Greek residents enabled us to spend our evenings more agreeably than we had anticipated. About sunset we generally went to an open street in the west of Smyrna, where they chiefly resided, and where, in the clear twilight, the families usually seated themselves by the doors to enjoy the cool breath of evening. Such meetings used to remind us of the days of the patriarch, when Abraham received the angels as he sat by the door of his tent, and when Eli, in his ninety and eighth year, as he reclined at sunset on his seat by the wayside, was told by the fugitive soldier that Israel had been vanquished in battle, that his sons, Hophni and Phineas, were no more, and that the Ark of God was taken. The stone benches, too, at every door, explain the exclamation of Job: "Oh, that I was as in months past, in the days of my youth, when my children were about me, when I went up to the gate in the city, when I *prepared my seat in the street*."

Fountains are to be met with every two or three miles throughout Turkey. The water gushes from the centre of a square wall, generally six or eight feet in height, and falls into a stone trough below, whence it is drank by the the cattle. Above, a slab inscribed with a verse from the Koran, is the only ornament, with the exception of some marble facings, occasionally added at the sides of the wall. The construction of these edifices seems to have undergone no alteration from the earliest periods; and the description of the interview between Rebecca and the servant of Abraham at the well is perfectly characteristic of the customs of the East at the present day.

"And the servant ran to meet her, (Rebecca) and said, 'Give me a little water to drink of thy pitcher.'

"And she answered, 'Drink, my lord:' and quickly she let down the pitcher on her arm and gave him to drink.

"And, when he had drank, she said 'I will draw water for thy camels also, till they all drink.'

"And *pouring out the pitcher into the troughs*, she ran back to the well to draw water, and, having drawn, she gave to all the Camels." Gen. xxiv. 17, 18, 19, 20.

In some of the Cyclades, when the inhabitants are too poor to be enabled to expend much money on gunpowder, they have a practice of chasing them on foot till the birds are so wearied as to be easily taken with the hand: does not this illustrate 1 Sam. xxvi. 20, which speaks of Saul pursuing David, "as when one doth hunt a partridge on the mountains?"

I should here mention a peculiarity in the costume of a gentleman's servant. He was a native of Saide near the base of Mount Lebanon, and wore a sort of tunic, covered (especially at the back and arms) with the closest embroidery and patches of variegated cloth. It reminded us at once of Joseph's coat of many colours, and of the spoils of Sisera in the song of Barak. "Have they not sped, have they not divided the prey to every man a damsel or two. To Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides." (Judges, ch. v. 30.)

On landing, we proceeded first to the examination of some singular, and in many instances beautiful sepulchres. They are principally situated above Port Sevedo, and are formed out of the rock of the coast, or constructed with materials found on the spot, being a sort of limestone approaching to marble, with a slight yellow tint, save where it has assumed a greyish hue, and the surface has become corroded from the effects of time and the siroccos. They are of two kinds, either built upon the surface, or hollowed from the face of the cliff.

The former are not by any means so numerous as the latter, but are in many instances of extremely elegant design, though the workmanship, especially in the ornaments and mouldings, is by no means equal to the conceptions of the artist. Their form is that of a parallelogram, of seven feet long inside, by three feet wide. This is cut from one block of stone, the exterior carved into pilasters to receive inscriptions, many of which are still legible; and we observed a few in which the lower plinth was chiselled from the native rock, which was levelled to receive the super-structure. The coverings, which have, with very few exceptions, been all removed, were likewise formed from one single block, shaped into a lancet arch, each end decorated with a wreath, and the sides with lion's heads projecting very boldly from the surface.

In some, the two ends are formed like doors with sunk panels, one of which is generally open, by which access has been gained to the interior; and from the holes for hinges and fastenings, there can be no doubt of doors having been once attached to them; but in others no aperture whatever is visible, and the body must have been deposited within ere the ponderous roof was placed upon the sepulchre. There does not remain one which has not been violated by the curiosity of Europeans or the avarice of the Moslemin, who expect in such monuments to discover the gold reputed to have been enclosed along with the remains of the deceased; all, without exception, have been opened and plundered of their contents. These repositories of dust are pretty numerous, and in some instances (perhaps those of relatives) are placed side by side; but it does not appear to have been an object to produce a general effect by their location, or to arrange them in streets as at Pompeii, though such a design might perhaps have been rendered impossible by the unevenness of the surrounding soil.

At some little distance from these are the places of sepulture excavated in the cliff, consisting ordinarily of a small chamber with one *or more* divisions for the reception of bodies, and not unfrequently the front of the rock, above the low entrance to the vault, is formed into a facade, with pilasters and a pediment, the capitals being shaped like the volupes of the Ionic order.

These two species of sepulchres are amply illustrative of the various texts throughout the Bible, which speak of the entombing of the ancients. The first, from their elevation and profusion of ornament, are evidently those referred to in the text. "Wo unto you, Scribes and Pharisees, hypocrites, because ye *build* the tombs of the prophets, and *garnish* the sepulchres of the righteous;" (Matt. xxiii. 26,) while the low apertures of those which are subterraneous explain the *stooping down* of Mary to look into the sepulchre of Christ. (John xx. 11.) Their capacious chambers would readily admit of the *entering in* of three or more individuals; as when Mary Magdalen, and Mary the mother of James, entered into the tomb of Jesus, and found a third person sitting. (Mark xvi. 5.) And one of these gloomy apartments would form no unsuitable residence for the maniacs, whom the Saviour met "*coming out of the tombs*" in the country of the Gergesenes. (Matt. viii. 28.)

The ranges, too, of depositories for the dust of the dead, explain the frequent phrase of one person being buried *beside* another, in the same grave; as when the old prophet, returning from entombing the man of God who came from Judah, charges his sons saying, "When I am dead, then bury *me* in the sepulchre where the man of God is buried, and let my bones rest *beside* his." (Kings xiii. 31.) May not the external architectural embellishments of these excavations likewise serve to illustrate the words of Isaiah, "As he that heweth out a sepulchre on high land *graveth* an habitation for himself in a rock." (Isaiah xx. 16.)

We rounded the promontory, passed between Therasia and Hiera, and finally came to an anchor at the bottom of the cliffs below the town of San Nicholo. Here a number of other craft were drawn up upon the beach, and made fast to the rocks; for this custom, alluded to by Homer, (Iliad l. 1, v. 435, et passim) still prevails in almost every isle of Greece. This fact likewise explains the frequent passages in the New Testament referring to the voyages of St Paul, wherein, at setting sail, no mention is mads *of heaving up the anchor;* but there occur such phrases as the following:—"And entering into a ship of Adramytium, *we launched*, meaning to sail by the coasts of Asia," (Acts xxvii. 2.) "And when the south wind blew softly," supposing that they had obtained their purpose, "*loosing thence*, they sailed close by Crete," (ib. v. 13;) and again, "And when we *had launched from thence*, we sailed under Cyprus, because the winds were contrary." (Ib. v. 4.)

Our supper on our return consisted solely of the produce of the island,—a lamb dressed with onions, as usual; salads, the finest I ever tasted, being a vegetable with a thick waxy leaf, called by the natives *lestrida;* and soup made of lentils, for which Santorin is famous. They are called αρακα, or, in Lingua Franca, *favetta*, and are the same, our host informed us, as those with which Jacob made the mess of pottage for which Esau sold his birthright. They certainly are of a reddish tinge when stewed, and so far agree with the passage referred to: "And Esau said to Jacob, feed me, I pray thee, with that same *red pottage*, for I am faint.—Then Jacob gave Esau bread and pottage of *lentils*, and he did eat and drink, and rose up and went his way." (Gen. xxv. 30,34.)

It is the dread of sudden bourasques, [or tempests,] that compels almost every vessel in the Levant to shorten sail at the close of day, since in cloudy weather it would be next to impossible during the night to discern the approach of the tempest in time to prepare for its reception; and to a ship with all her canvass spread, its effects might prove terrific. This instance and others I have witnessed, are thoroughly explanatory of the passage in Kings, where the servant of Elijah deseries from the top of Carmel the little cloud ascending from the sea: "And it came to pass at the seventh time, that he said, behold there ariseth a little cloud out of the sea like a man's hand." And in the meanwhile the heavens grew black with clouds and wind, and "there was a great rain." (Kings, xviii. 44, 45.) In the Mediterranean such scenes are frequent, but fortunately, though so dreadfully impetuous, the hurricane is so local in its fury, that its impetuosity will scarcely be perceived at the distance of a very few miles.

It was evening when we returned to the town, and on going on board, the hospitable Consul had prepared a repast for us at his house, consisting of dried fruit, wine freshly drawn from a skin-bottle, (the ασκω αίγειω of Homer—Iliad, iii. 247) and warm cakes baked with honey, flour, and oil, a species of pastry with which we had before been presented at Hydra, and which strongly reminded us of the fare by which Ezekiel typifies the kindness of God to Jerusalem, "thy raiment was of fine linen, and silk, and broidered work, and thou shalt eat *fine flour, and honey, and oil.*" (Ezek. xvi. 18.)—*Emerson's Letters from the Ægean.*

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 15, 1834.

EDUCATION IN FRANCE AND ENGLAND

There is an interesting article in a recent number of the Edinburgh Review, on National Education in England and France. The reviewer is of opinion that very much remains to be done in England to diffuse the blessings of education among the children of the lower classes. Not more than one half of these, it is stated, receive any education at all, and that which they do receive is very imperfect. There are two great societies which devote themselves to the subject of popular education, the British and Foreign School Society, supported by Dissenters, and originally established by Mr Lancaster and his friends, and the National School Society supported by members of the Established Church, and founded by the partizans of Dr Bell. The reviewer remarks "that some important modifications are required in the administration and discipline of both societies, before they can be held out either as substitutes or models for a general system of education for the people." Their generous rivalry was soon disturbed by petty jealousies, and in their zeal for making proselytes to their several modes of belief, they made the education too exclusively religious, or rather too large a proportion of their text books, religious books.

The reviewer states that "what is wanted for England is a well-digested and comprehensive scheme of popular instruction, organized upon one plan in its earlier stages, and diffusing its benefits equally and impartially over all. The principle universally adopted and acted upon in Germany and Prussia is a wise one, that the first stages of school learning should be, all over the kingdom, as nearly as possible identical. Uniformity in the ground-work of the intellectual and moral habits of the people is thus secured, with that unity of feeling, and nationality, which contribute so much to individual happiness and general prosperity, and these blessings it is vain to expect in any other way than by legislative interference." But formidable obstacles oppose the final settlement of this question by the Legislature. The principal of these would arise from the clashing of feeling and prejudice between the Established Church and the Dissenters, and a plan which would give peculiar privileges to the former would not pass the House of Commons, and on one favorable terms to the latter would be thrown out in the House of Lords. "And if to take a third supposition, a measure were introduced, which should leave the minuter shades of religious belief to be explained and enforced by parents at home, and by pastors in Sunday schools, in their parochial visitations, and from the pulpit—which should confine the part of the school instruction regarding religion to the great doctrines which all Christians agree in—and should consider religion, in reference to children, as an affair rather of the heart than of the head, and religious impressions as still more important at that age than religious knowledge—such a measure would in all probability meet with furious opposition from the majority, of both parties." It is melancholy to think that mistaken religious zeal should thus retard the progress of education and intelligence, upon which alone a sound system of morals and religion can be reared.

The writer, in order to show that his plan is not a visionary one, appeals to Prussia, where a precisely similar system has long been in operation and with great success. He also stimulates his countrymen by telling them what they have been doing in France on this subject, and gives an account of the Bill for regulating Primary Instruction in France, which was introduced by its framer M. Guizot, into the Chamber of Deputies in January 1833, and passed into a law in June of the same year. M. Guizot is the minister of public instrution in France, and is well-known as a distinguished statesman and author. He was the husband of the late Madame Guizot, whose admirable works on education have given her that place in France, which in England is occupied by Mrs Barbauld and Miss Edgeworth. Our limits will not permit us to give a full account of this great plan. Its most remarkable feature is that it is an entire and symmetrical whole, comprehending all France in one system, under the superintendence of a minister of the crown, who is assisted by a council of ten or twelve, and by several local authorities "circumscribed in their influence but increasing in their activity as their sphere of action is narrowed." Every commune or parish, either by itself or jointly with one or more neighboring parishes, is required to provide one primary school of the lowest order, the master of which is to have a dwelling-house and a fixed salary never less than 200 francs (about $40) and besides fees from all parents of the children in attendance, who are able to pay. Parents, who are too poor to pay any thing, have the privilege of sending their children to these schools without any expense. The children in them acquire only the minimum of education—such as is intended to be furnished to every child in France—comprehending moral and religious instruction, reading, writing, the principles of the French language, ciphering and an acquaintance with the authorised systems of weights and measures. To fill up the interval between these primary schools and colleges and academies, for every 6000 inhabitants there is established a Middle School (*Ecole Moyenne.*) As these are for the benefit of persons above want, there are no gratuitous admissions, except in the case of some child of poor parents who has shown extraordinary talents in the primary school and is promoted by way of encouragement and reward. The masters of these schools are to receive, in addition to their tuition fees, a fixed salary of not less than 400 francs ($80.) These salaries are to be paid either by the parish or the department, and the general government is to be applied to, only in the last resort.

In addition to the elementary and middle school, it is provided that there shall be in every department a *Normal* School, which is an institution to train young men to the profession of teachers.—Pupils on entering and leaving these schools are subjected to an examination by commissioners appointed by the Minister of Public Instruction, who by this means, is enabled to exercise a supervision over the whole system. If on leaving, they are found qualified to be teachers, they receive a certificate of capacity.

It will be seen that education in France is, by this system, entrusted to one great department as independent of any thing beyond itself as our Post Office Department, for instance is, and as much under the control of the Minister of Public Instruction, as that is under the control of the Post Master General. The merits of such a plan can of course only be tested by experience, and that which looks very well upon paper, may prove defective or impossible, when applied to practice.—The efficacy of the system must depend very much upon the character of the minister at the head of it, and it is fortunate that it commences its operation under the direction of such a man as M. Guizot. The entire success of an almost identical system in Prussia leads us to hope the same results in France.

A minister like M. Guizot may be supposed a fair representative of the public opinion of his country. We therefore extract a paragraph in which he speaks of the importance of religious education, in the Normal Schools, which may be gratifying to those who may have formed gloomy and exaggerated notions of the want of religious feeling in France.

"While, however, we give a suitable allowance of time and attention to knowledge connected with science and the arts of life, such as geometry, natural philosophy, and natural history, we must above all keep in view the department of morals, which is the more important, because it is the heart and dispositions of the child that the master ought above all to form. It is the principles of an upright life that we must be most anxious to plant in the minds of our young Teacher; and with this view, religious instruction—which, to speak precisely, is in other words Christian instruction—must be put in the foremost rank in the course of study in our Normal schools. Leaving it to the pastor or curate of the place to insist on the peculiarities of each Confession, we must give a place in the whole course of study of the Normal schools to instruction in religion; so that, at the close, the young aspirants to the office of schoolmaster, without being in the least theologians, shall have a clear and precise notion of Christianity, of its history, of its doctrines, and above all, of its morality. Without this preparation, the pupils, when masters themselves, would be unable to give any religious instruction beyond the mechanical repetition of the catechism, which would be altogether insufficient."

SALEM CONTROVERSY.

Our readers are aware that the recent fulminations of Mr Cheever against Liberal Christianity have been promptly met and repelled in the columns of the Salem Gazette. The ignorance, flippancy, and presumption of that individual have been clearly exposed, and the kind and degree of credit, to which his statements are entitled, amply discussed and fairly set forth. We trust, for the honor of our community, and the interests of religion, that the example of Mr Cheever, will deter others from pursuing the course which he has adopted. With regard to himself, there is probably little hope of his reformation. We fear he has gone too far in the path of self-willed delusion to retrace his steps. He labors under a kind of mental hallucination similar to that which induces the suffering invalid to imagine his own body made of glass, or the "brave o'er-hanging firmament, a foul pestilent congregation of vapors." We pity the unfortunate young man, who could persuade himself to scoff at the Evidences of Christianity as he has done in his last work in the "Spirit of the Pilgrims." All the sublime and glorious truths which nature utters through all her works—all the consoling deductions of reason,—all the testimony which learning, and genius and piety have brought to the altar in confirmation of Christian truth, he makes the subject of a cold and heartless ridicule, which almost congeals the blood in our veins. He professes no love, no hope, no joy, in any thing, beyond the dark and narrow limits of his own sectarian and contradictory creed. The great principles of truth and duty, which in all ages, have been the guiding light of the good man, which have cheered the prisoner in the cell and the martyr on the scaffold, he sneers at with a cold-blooded venom, as hostile to the mysteries, which he presumes to identify with Christianity. If arguments were wanting to prove the danger of fanaticism and the importance of sound and well settled principles of religion, it would be the lamentable career of an individual like this. It is a subject, we have no wish to dwell upon, but cannot forbear to ask attention to the following remarks of the writer in the Salem Gazette.

This article in the "Spirit of the Pilgrims" is the last but not the least of Mr Cheever's "various publications." It is the appropriate conclusion of a work, which, to the great joy of the friends of charity and decency has disappeared from the scene. Its extinction may be regarded as among the most auspicious of the signs of the times, and the "Letter to the Conductors of the Christian Examiner" signed "George B. Cheever" may justly be considered as the "Last Words and Dying Confession" of that uniformly abusive, bigoted and unscrupulous journal.

In this performance Mr Cheever may be said with truth to have excelled himself. He shows even more clearly than he has heretofore done, upon what grounds his own opinions rest and with what views he has taken his present position in the church. The circumstance, which seems to have arrested the notice of the writer of the article styled "Cheever's Vituperations" in the Examiner, has been the subject of much reflection to many persons. Several young men have recently proceeded from the orthodox schools, of learning, who seem to act in concert in introducing an entirely new state of things into the churches. They have aimed to eclipse the "plain old-fashioned" ministers of their denomination, by pretending to a very uncommon degree of proficiency in the lighter forms of literature.—They quote Coleridge and Wordsworth, and thus expect to secure the credit of taste and refinement. They venture upon what, in their own folly, they considered the unknown regions of the old English theology, and have much to say of "John Howe," "Ralph Cudworth &c." In order to carry the most ignorant and bigoted with them on this new track, they adopt a more uncharitable and fanatical style of preaching and action than has ever been attempted or thought of before, and, to complete the comprehensiveness of the scheme, they avail themselves of the flood tide of the new school of Connecticut divinity, which under the guidance of Dr Taylor, and in spite of all that Dr Tylor can do to resist it, is sweeping through the churches and actually overwhelming the whole of Dr Dana's "plain old-fashioned" Calvinism.

There was every indication that this *movement party*, as it has been fitly called, was the result of deliberate and concerted policy. And accordingly, we find that Mr Cheever, one of its most active partizans, has acknowledged that his 'system' is a "matter of choice!" Christians of all parties have heretofore supposed that opinions on such subjects as the instructions of the *revealed word of God* ought to be matters of *evidence;* that in searching the scriptures, we have no "choice" whatever, but MUST receive what appears to be taught. At least such is our view. Unitarians do not profess or pretend to have the least discretion in this matter, but subject themselves without resistance to the spirit of God, as it leads them by its influences put forth upon their souls through reason, and evidence, applied to the declarations of his word.

But Mr Cheever declares that it is entirely optional with every one to what sect he shall belong—what system he shall advocate—what doctrines he shall receive—and that it is our own fault that we do not agree with him. He affirms that he has "chosen" his present opinions and his present course; that in so doing he has acted freely and voluntarily; that he is determined to carry his plan out to its complete fulfilment; and he has actually avowed that, rather than have things go on in that "calm current of commendible orthodox prudence" in which he accuses his "evangelical brethren" of keeping them, "it would be better for the churches to be rent asunder, and scattered to the four winds of heaven."

Strange as it may seem, it is shown by his own testimony, that he never was taught the difference between *faith* and *knowledge*. He repeatedly says that "he KNOWS," "He *knows* beyond all doubt" "that none *can* be saved unless they believe" as he does!

"He is the judge who ends the strife
When wit and reason fail."

The millenium is certainly dawning—controversies and doubts, divisions and differences, are about to cease—all will shortly be made to be of one mind, of one belief, of one party—for the INFALLIBLE JUDGE has come at last!

And where and who is this infallible judge? It is not the church of Rome, with her Popes, and Cardinals, and Councils—It is not the church of Calvin or of Luther—It is not the Episcopal, nor the Presbyterian, nor the Baptist, nor the Methodist church that is thus to settle forever all questions and conclusively determine all doubts. Neither is it that, which in times past has ever been considered the most effectual umpire and disposer of controversies—the sword of the civil magistrate. It is not fine nor imprisonment—it is not the dungeon nor the stake—it is not green wood nor a slow fire. It is not what a certain "most christian" monarch once inscribed on his cannon—"the last argument of King's" or as it has been happily interpreted "the reason of *great Guns*!" No it is more decisive and summary even than this. It is "George B. Cheever Pastor of the Howard Street Church in Salem."

What other men have *believed* he KNOWS.—He is the infallible judge of controversies! He has issued his *papal bull;* and Unitarianism must "die away!" There is no disputing it any longer—we are infidels—"cold-blooded" infidels—our "error is crime" our religion is a "BURLESQUE"—in holding our present opinions we are guilty "of the most comprehensive of all SINS" and of "a spiritual WICKEDNESS that in corporeal sins finds no parallel for its greatness." George B. Cheever has said it; and he "KNOWS" all about it.

I cannot but express once more, the great satisfaction I have experienced, in finding, that the orthodox people and clergy, are not ready to enter upon such a war of extirmination as Mr Cheever was inclined to bring on in our peaceable town. But it is nothing more, after all, than ought to have been expected from a community so intelligent and benevolent and respectable as they are here and throughout the Commonwealth. This is not the first attempt that has been made to convert them into fanatics; and the failure is as signal and decisive as it has been in every previous instance. May CHARITY ever be supported by ORTHODOXY; and while the SPIRIT of Him who is our only and our common master is diffused throughout all our denominations and churches, we may confidently hope that his TRUTH, the object of our universal pursuit, will rapidly beam upon every mind and prevail over every error, as the ascending sun drives the darkness of night before it, disperses the clouds and dissolves the vapors.

A course of lectures on the Evidences of Christianity has been commenced in this city under the auspices of the Boston Young Men's Society. They are delivered on Sunday evenings by four clergymen of as many different religious denominations The first one was given last Sunday evening by Rev. Mr Winslow in St Paul's Church and was on the existence of God. It was listened to with great interest and attention by a very large audience, the church being crowded in every part. Many went away without being able to obtain admittance.

These lectures are intended for the benefit of young men, who, not having devoted much thought to the subject, are frequently led to form doubts by the specious objections of infidels and finally to become sceptics and unbelievers themselves. Such a course of lectures, adapted to popular comprehension, could not be of that searching and minute character as to remove the unbelief of infidels. They are meant to confirm the belief of those who are well-disposed to the doctrines of revelation, but have received them upon tradition without examining the grounds on which they rest. That so much interest is shown in the subject by the young men of Boston, is in itself a most gratifying fact and encouraging to all the friends of good morals and religion.

We learn from the Foreign Quarterly Review that two gentlemen in Copenhagen, one of whom is Professor of Political Economy in the University, are engaged in translating Miss Martineau's Illustrations of Political Economy into the Danish language, with notes illustrative and explanatory. This is a testimony to the merit of this distinguished lady of peculiar value as it is unbought and unbiassed by political or religious prepossessions and of which her most ferocious critics must acknowledge the force.

*** A *public* meeting of the *Massachusetts Peace Society* will be held in the Rev. Dr Channing's Church, Federal Street, Friday Feb. 21st to commence at 7 o'clock P. M. A Report will be read, and addresses made by several Gentlemen.

OBITUARY.

REV. ELIJAH LEONARD.

Died in Marshfield on the 8th inst. Rev Elijah Leonard.

He was born in Raynham and descended from a line of venerable ancestors. He was an alumnus of Yale College and graduated A. D. 1783. He was one of the many Theological students that received their education under the direction of the eloquent and popular Dr Fobes. He was ordained at Marshfield in 1788, and had reached the 74th year of his age and the 46th of his ministry, a *good old age* truly, and a long term of service. Mr Leonard was a sound scholar, well read in the theology of somewhat earlier times: not that he neglected to read the fashionable theology of the present day, but that he was generally silent in regard to the topics that have distracted christian society for the last quarter of a century: topics, which some other wise men have held not to have advanced true learning, but to have "sent leanness into the souls" of too many divines. He was an able scripturist, a good commentator and a discerning critic, by force of sound sense more than by extensive reading, but controversy in public, he studiously avoided and never carried into his pulpit "doubtful disputations." His preaching was always of a respectable character, sufficiently learned and strikingly practical. He succeeded the Rev. Mr Wales in the ministry, a gentleman who had been, for a time, strongly affected with the Whitfieldian frenzy, and under his sober and substantial preaching, all traces of that wild fire were soon erased. He had the happiness to retain under his pastoral care a society respectable for numbers and intelligence, until a late period of his life, while his powers seemed but slowly to diminish by age—for he continued to officiate until within about a month of his decease. His opinions were on the side of a sober liberality, a happy medium, in which truth is commonly found. It was lamented by him, that his society had considerably diminished within the last four years; but he had also the consolation to know, that there was no deliberate design to forsake an aged minister, that it was the effect of the spirit of the times rather than a result of his own failure in duty. Few men have discharged their official duties with a more manly perseverance, and few have passed away with a happier prospect of rewards. He was truly a devout man, and walked with God. He was peculiarly modest and unassuming—cheerful, social, friendly and benevolent in domestic life. When "every man shall be raised in his own order" and each shall be classed with spirits congenial with his own, he will be found among the wise, the good, and the happy.

D.

MISS SARAH ORNE.

Died in Northborough Feb. 8th Miss Sarah Orne eldest daughter of the late Josiah Orne Esq. of Salem.

It is but a few short months since we were called to notice the death of another member of this afflicted family, of one who sustained the relations of a wife and mother. The subject of the present notice was at that time in feeble health, which the shock occasioned by that event still further impaired; till it became evident to all, and to none more so than to herself, that she must soon follow her lamented friend to the tomb. She was sustained however, in scenes of unusual suffering, by a strong religious trust; and though she longed for the time of her release, and was ready to say "O that I had wings like a dove, then would I flee away and be at rest," she bore her sufferings with great fortitude, and was willing to wait God's time "in patience possessing her soul." She retained her reason to the last, and died as she had lived in the faith and hope of a Christian.

CONGRESSIONAL INTELLIGENCE.

In the Senate, on Monday Feb. 3, Mr Shepley, on presenting the resolution of the Maine Legislature, concerning the removal of the public deposites, took occasion to observe, that a large majority of the people of that state obviously entertained different opinions from those of his colleague. Mr Sprague vindicated his political sentiments and conduct in a brief, but animated speech. The resolutions were then committed. A memorial from Pittsburg, praying for the restoration of the deposites, was presented by Mr McKean.

The resolutions of Mr Poindexter, proposing to instruct the Committee of Finance, were taken up. Mr Webster suggested a modification of them, so as to refer, with other matters, the report of the Secretary of the Treasury to that committee. Mr Clay had no objection to this course, provided it should not prevent a continuation of the discussion on his resolutions. The Vice President decided that the debate could not go on, in the absence of the report. Mr Webster said, that he would on the following day, move to refer the report to that committee, and would pledge himself to bring in the report of the committee tomorrow evening. The resolutions were at length laid on the table, and the Senate proceeded to the special order of the day, when Mr Frelinghuysen kept the floor until the hour of adjournment.

The attention of the House of Representatives was occupied by a debate on a motion made by Mr Selden, to refer a memorial from the merchants of New York, praying for a restoration of the deposites, to a select committee. Mr Polk moved its reference to the Committee of Ways and Means, which motion took precedence of the other; and the question being taken, it was decided by yeas and nays in the affirmative—yeas 113, nays 97. The discussion of this question is described in the Intelligencer as deeply interesting. Mr Gorham appears to have taken an active and effective part in this discussion.

In Senate, Tuesday, a Message from the President of the United States, was received by Mr Donelson his private Secretary, communicating to Congress the recent conduct of the Bank of the United States, in refusing to deliver the books, papers and funds (about a half a million) in its possession, relating to the execution of the act of Congress of June 7th, 1832, entitled "an act for the relief of certain surviving officers and soldiers of the Revolution." A copy of the Report of the Attorney General on this subject, in which the President entirely concurred, was enclosed in the message.

The message was referred after some debate to the committee on the Judiciary.

Mr Wright rose to present the memorial of a large number of merchants and other citizens of the city of New York, on the subject of the condition of the financial operations of the country, and expressive of their opinions of the necessity of a National Bank. He was informed that the memorial bears the signatures of 6000 persons, a great portion of them merchants and traders in the city of New York, and the expression of whose opinion was entitled to very great weight in this body.

The memorial was referred to the committee on Finance and ordered to be printed, after a debate in which Mr Webster took a prominent share.

In the House of Representatives, after a short debate on the question of extending the pension laws, to persons engaged in the Indian Wars, the President's Message, above referred to, was presented, and on the question whether it should be referred to the committee of Ways and Means, or to the Judiciary committee, a debate arose which occupied the whole day. The debate was finally arrested by the previous question, and the reference to the committee of Ways and Means was carried by a vote of 107 to 106. All the members of this State voted in the negative except Mr Osgood, who voted in the affirmative. The House adjourned at sunset.

In the Senate on Wednesday, Mr Webster, from the committee on Finance, to whom was referred the Report of the Secretary of the Treasury on the removal of the deposites, and Mr Clay's second resolution, made a report. The reading being called for, it was read by Mr Webster, The National Intelligencer remarks that the reading, "which was listened to with the greatest attention, by a crowded auditory, occupied an hour and a quarter, and justified on the hearing, all the disposition that was shown to listen to it."

The report concluded with recommending the adoption of the second resolution introduced by Mr Clay, which declares the reasons of the Secretary of the Treasury for the Removal of the Deposites to be unsatisfactory and insufficient. Mr Webster moved that the report be printed, and that the Report of the Secretary, and the resolution which had been before the Committee, together with the other resolution of the Senator from Kentucky, be made the special order of that day. This motion was agreed to, and Mr Chambers moved that 6000 additional copies of the report be printed. On this motion a long debate arose. It was finally carried, there being 27 votes in the affirmative. The Senate then adjourned.

In the House of Representatives, after some unimportant business, the deposite question was taken up, and Mr Archer addressed the house, in continuation of his speech. He was followed by Mr Peyton of Tennessee. Before he had finished his speech he gave way for a motion to adjourn.

In the Senate on Thursday, Mr Waggaman presented the memorial of the Merchants' Bank at New Orleans on the subject of the Bank of the U. S. The chair communicated a report from the Treasury department, containing additional statements relative to the deposite banks, with copies of their charters. The Committee on Naval affairs was discharged from the farther consideration of the memorial of the Clerks of the Navy Yard in Charlestown, and that of certain merchants of Boston, praying for the establishment of a marine seminary, which last was ordered to be referred to the Committee on Commerce. The special order of the day being called for, Mr Chambers moved that the bill relating to French spoliations be taken up, that it might be made the order of the day for the 19th; but the motion being out of order, Mr Wilkins addressed the Senate in support of the removal of the depositcs until the hour of adjournment.

In the House of Representatives, the Committee on Commerce, on motion of Mr Adams, were instructed to consider the expediency of making Dorchester a port of delivery. Mr Chambers addressed the House on the subject of the pension laws, until the expiration of the hour allotted to resolutions. Mr Peyton of Tennessee concluded his remarks in favor of the removal of the deposites, and was succeeded by Mr Wise of Va. on the other side. Mr Bouldin then moved an adjournment. The motion was opposed by Mr Beardsley, who called for the yeas and nays; when it was carried, ayes 113, nays 103.

In the Senate, on Friday, the resolution, extending the time for the payment of revenue bonds, was taken up, and after discussion, was laid upon the table. On motion of Mr Webster, the Committee on Finance were instructed to inquire into the probable effect of the present state of commercial affairs on the revenue of the U. S. A message was received from the House, giving information that they had receded from their amendment to the appropriation bill.—The Senate then adjourned to Monday.

In the House of Representatives, the report of the Commissioners of the Sinking Fund was presented by the Chair. The discussion of the subject of the pension law, was resumed, but not concluded. The House, by a vote of 111 to 104, receded from its amendment to the appropriation bill. A motion to adjourn to Monday was rejected, and the House adjourned.

Massachusetts Legislature. In the Senate on Saturday, Feb. 3, on motion of Mr Shattuck, of Middlesex, it was

Ordered, That the Committee on the Judiciary be instructed to inquire into the expediency of defining, in certain cases, the descent of estates by will, so as more fully to comply with the true intent and meaning of testators.

On Monday, on motion of Mr Hudson, it was ordered, that the Committee on Railways and Canals be instructed to consider the expediency of making provision by law for securing the damages which may arise from the location and construction of any Railroad within the city of Boston. Sent down for concurrence.

On motion of Mr Blake, it was ordered, that the Committee on Probate and Chancery be instructed to inquire whether any, and what further provisions of law are necessary respecting the disposition and management of the estate of persons dying testate, during the pendency of any suit at law, wherein the security of the testator is drawn in question, or the probate of his or her will may be contested.

In the House, on motion of Mr Kyle of Chester, the Committee on the Judiciary were directed to inquire into the expediency of altering or amending an act passed March 4, 1826, entitled an act to restrain public shows and theatrical establishments, so as more effectually to protect the public from imposition.

On Tuesday in the Senate, orders of the day were taken up, and a bill in addition to an act to secure the right of suffrage, was amended and passed to be engrossed. The act provides that at any Town Meeting when votes are required to be given by ballot, at the request of three or more legal voters, the person presiding shall have before him a correct list of the qualified voters, and with the assistance of the Clerk shall check the name of every person who gives in his ballot.

In the House, a Committee appointed to examine Jails and Houses of Correction in the Commonwealth, reported thereon a bill for the regulation of Jails and Houses of Correction, which was read, laid on table, and ordered to be printed.

Ordered that a Committee on Judiciary inquire whether any and what further remedies in equity are required, where there is not at present, a plain, adequate, and complete remedy at law.

Bill for publishing second edition of Hitchcock's Survey, was read second time, amended and passed—sent up.

Bill concerning election of Representatives to Congress by a plurality, was *rejected* by a vote of 238 to 216.

GENERAL INTELLIGENCE.

B. B. Thacher Esq. has relinquished the editorial charge of the Boston Mercantile Journal, and has been succeeded by John S. Sleeper Esq. a gentleman very favorably known to the public as the editor of the Exeter Newsletter, and, more recently of the Lowell Daily Journal.—*Adv.*

Health of Portland. Our obituary record for the month of January furnishes but a *single death*, that of a colored woman aged 27. This is the only death reported in our city from the 19th December to the first of February, a period of forty-two days. Probably a parallel to this has not occurred in the history of this place for half a century past.—*Port. Cour.*

Robert B. Campbell has been elected a representative in Congress from South Carolina, to fill the vacancy occasioned by the death of Mr Singleton.

Appointments by the President, by and with the advice and consent of the Senate. Benjamin F. Edwards, Receiver of Public Moneys at Edwardsville, Illinois.

Bernard Smith, Register of the Land Office, Little Rock, Arkansas.

Thomas S. Wayne, Surveyor and Inspector of the Customs at Savannah, Geo.

Thomas Hall Jervey, Surveyor and Inspector of the Customs, at Charleston, S. C.

William Durand Jr, Surveyor and Inspector of the Customs at New Haven, Conn.

Daniel Garrison, Collector of the Customs, Bridgeton, N. J.

Public Meeting at New-York.—A public meeting was holden in the Park in New-York on last Saturday afternoon on the subject of the present pecuniary distress. The numbers are variously estimated from ten to twenty five thousand. Philip Hone, Esq. was President; Henry Worrel, Asher Riley, and William Mandeville, Vice-Presidents, and Miegs D. Benjamin, and Benjamin G. Wells, Secretaries. The meeting is said to have been composed of people of all political parties. Some disturbance was attempted by a few people, but it was put down at once by the majority A preamble and resolutions were passed, stating the convenience and necessity of a circulating medium, composed in part of the precious metals and partly of bank notes redeemable in specie; that local banking institutions have not been able to furnish a national currency equal to the wants of the trading community; and that a national bank, with branches in the different states, is alone competent to regulate and preserve a sound, healthy currency, and to carry on the exchanges in different parts of the country, upon the basis of a sound currency; that the only remedy for the existing distress is to re-charter the Bank of the United States with modifications and restrictions: and that the present deposite banks in the city of New-York be requested to rescind their contracts with the Secretary of Treasury, and refuse to be longer instrumental in prolonging the present distress and excitement. *Cour.*

Great Public Meeting.—Yesterday afternoon, the spacious saloon of the Musical Fund Hall was crowded at an early hour, by a part of those who had signed the memorial to Congress for the restoration of the deposites. Precisely at the moment indicated in the call, Mr Gideon Scull, called the meeting to order, and nominated John A. Brown, merchant, as President. The following named gentlemen were also officers of the meeting:—*Vice Presidents.* Samuel Richards, William Gill, Mathew Carey, Israel Roberts, John Scholefield, George Miller, Thomas Fletcher, Benjamin Naglee, Robert Burton, Bela Badger. *Secretaries:* Jacob M. Thomas, Henry C. Corbit, Richard Morgan, Charles J. Wolbert.

Mr Caleb Cope, merchant, introduced with some pertinent remarks, a classification into professions of the signers of the memorial. The whole number returned is about *ten thousand five hundred*, but a large number of names have not yet been received by the secretary.

Mr Riddle, merchant, offered a resolution for a nominating committee, to report to the meeting a certain number of persons as delegates to Washington.

Mr Charles Massey, Jr, merchant, then read a series of resolutions, which were seconded in a most able address by John M. Scott, Esq. An incident occurred during the address, that may be considered worthy of notice. Mr Scott was remarking upon the attempt made by certain persons to drown the voice of public complaint, by declaring that there was no suffering, no distress in the community, when some one in the crowd exclaimed, "Judge Wilkins." As soon as the noise had subsided which was consequent upon this "palpable hit," Mr Scott continued:—"Yes, Mr President, was the honorable gentleman just mentioned by the person on the floor, now present, we could satisfy him that there is very great pecuniary distress—we would give him satisfaction in the voice of the people; and," continued the speaker, pointing to the list of names festooned along the four sides and across the centre of the Hall, "we could afford him the occular proof by pointing to *'the hand writing on the wall.'*" "And a Daniel," said some of the crowd, "will see and expound it to him."

Professor Hare, addressed the meeting with eloquence and effect, and the resolutions were carried with acclamation.

A committee of twenty-four was appointed to convey to Washington the proceedings of the meeting and the memorial. A committee of five was appointed to convey copies of the memorial and resolutions to the Governor and Legislature of this state.—*Philad. U. S. Gazette, Feb.* 4.

Greenough's Statue of Washington.—Extract of a letter from a gentleman in Italy, published in the Mercantile Journal.

"Some of the specimens of sculpture have disappointed the somewhat extravagant idea I had formed; but many have afforded a growing delight. Of course, I have felt great interest in that effort which will probably fix Greenough's fame in the beautiful profession to which his whole time and mind are devoted—his Washington. The model upon which he is now intent, I cannot but admire. It represents its grand subject in a grand and holy aspect. The figure is perfectly significant of calm and majestic virtue. The whole bust is bare; the drapery falling about the lap in the careless manner of an old Roman, who would be free from the very covering of his arms and bosom, that his soul may be more perfectly expressed. The posture is *a sitting one*, and the whole attitude contemplative. In the left hand is a sheathed sword, and the right points heavenward; while the countenance looks directly forward, as if upon a country happly free, and whose energies her retiring defender would direct to the pursuit of a better liberty than life's; to which political freedom is but auxiliary. In a word, it has been the sculptor's aim, as he tells me, to convey a sentiment directly opposite to that expressed in Napoleon,s statue—who is figured with a globe in his right hand. The model being small, and moulded of clay, of course, imparts a very imperfect notion of the colossal form, which a few more years will, in all probability produce."

Indiana.—A law has passed the Legislature of the State of Indiana to establish a State Bank, with a capital, of $1, 600, 000; one-half to be furnished by the State, and the remainder by individuals. The President and Directors are to be chosen by the Legislature. The State's portion of the capital is to be borrowed, and is expected to be obtained in the Eastern money markets.

Arrival of the Hon. Mr Hamm, from Chili.—The brig Lady Adams, of Baltimore, has arrived in Hampton Roads, in seventy days from Valparaiso, via Coquimbo. Among the passengers was the Hon. John Hamm, Charge d'Affaires of the United States to Chili, who arrived at Norfolk on the 2d inst. Mr Hamm, says the Herald, is the bearer of the Treaty of Commerce and Navigation which he concluded with the Chilian Government some time ago, and which was duly ratified by the President and Senate of the United States; but the time limited for the exchange of ratifications at Washington having expired, and sundry amendments having been proposed by the Chilian Congress, it became necessary to enter with the Plenipotentiary of Santiago into an explanatory Convention, and to have again the whole matter submitted to the Chilian Congress for their approbation. These preliminary arrangements were all satisfactorily settled in November last, by the ratification of the treaty, as well as the explanatory Convention, and an envoy was appointed to proceed directly to Washington for the purpose of exchanging the ratifications, and reside near our Government. Senhor Don Manuel Caravallo, the Chilian Envoy, is also a passenger, and will proceed to Washington with Mr Hamm, for the purpose of laying the whole before our Government, he being the bearer of the Treaty and Convention in the Spanish language.

From the Sandwich Islands.—The Seamen's Magazine for February, announces, the arrival of Rev. Mr Diell, Seamen's Chaplain for the Sandwich Islands, at Honolulu, the port of his destination, on the 1st of May. He was very cordially received by the American and English residents, and also by the native population. Mr Jones, the American Consul, who was absent at the time, had left orders with his agent, Mr Thompson, to throw open his house for the accommodation of Mr Diell on his arrival,—an offer which was gratefully accepted. We annex two brief extracts from Mr Diell's letters:

Honolulu, May 7, 1833. The materials for our chapel have all arrived, and are in good order, except the roof boards. It will be determined very soon, without doubt, what location will be granted us. We feel the need of the building the less, because there are but few ships in port at the present time, and the number will be small until the whale ships come in from Japan, and because a very commodious place is afforded for public services on the Sabbath in a school house, which has been built by the residents, and occupied some four or five months by a school under the charge of Mr Johnstone. It is a beautiful house, built of stone, handsomely finished in the inside, with framed seats, desk, &c. and has a good bell. This house is sufficiently large to accommodate the residents, as well as the masters and seamen who may be in port during the summer. Thus you see that a kind Providence is leading us on, is preparing the way before us, and, as we have been brought here in mercy, we hope that our coming may prove indeed a blessing to the wandering sailor.

Honlulu, June 1. The king took tea with us last week, and expresses much interest in the contemplated operations of your [the Seamen's Friend] Society, and promised to grant a spot for the location of the building. The Queen has also been to see us, and gives us a hearty welcome.

The only difficulty in finding a spot for the chapel is the fact of the village being so densely settled. I have a prospect now of procuring a spot for a very desirable location. If I succeed, I shall commence building immediately.

The services at the school house continue to be fully attended by the resident population, and by the seamen in port. A large proportion of the sailors have called since our arrival, either for Bibles, or tracts, and pamphlets, and it has afforded me a great pleasure to have it in my power to supply them. I have commenced a Bible class in the village, which I must consider in some sort as my parish. Our first seamen's monthly concert was attended at the school house last week, and it was truly an interesting meeting, though thinly attended, on account of a business meeting previously appointed.

LATEST FROM EUROPE.—Two packet ships have arrived at New-York, bringing London and Liverpool papers to the 24th December, nearly a month later than any we have before received. But they have no news of much importance or interest.

Paris dates are to December 21. That city was tolerably tranquil, although some symptoms of disturbance had been shown. Several students had been arrested. The accounts from Spain are to the 17th of December. The stories of the success of the Queen's troops and the restoration of tranquility are not confirmed. Don Carlos had not left Portugal, and although General Sarsfield had been victorious, there were many provinces still in resistance.

There is nothing decisive from Lisbon. Don Miguel's army was still at Santarim. Attempts by the British Ambassador at a negociation between the two armies had again failed. Don Pedro was in difficulty with his court. Don Miguel's army is now commanded by Gen. Macdonell, an Englishman, and Miguel was with him.

It is stated that there was some probability of a rupture with England and France on one side and Russia on the other. Austria, it is said, was countenancing the ambitious views of Russia respecting Turkey, in hope of sharing the spoils.

Havana.—We learn from a gentleman who came passenger in the ship Moro Castle, from Havana, that he saw letters from Madrid, that said that the Mexican Government had notified they would declare war against Spain unless their independence was acknowledged by her. General Bourmont was in confinement at Cadiz to be tried for his life, for a traitorous correspondence with Don Carlos. The impression was, that he would be executed. Gen. Don Vivas, formerly minister from Spain to this government, was undergoing a trial before a court of inquiry, for some secret misconduct. The last account from Don Miguel was, that he had fled to the mountains, and that his cause was hopeless. The same gentleman also states, that the oath of allegiance to the young Queen Isabella, would be taken at Havana on the 8th inst.—*N. Y. Statesman.*

MARRIAGES.

In this city, on Thursday evening, by Rev. Mr Parkman, Mr John W. Hall, of the firm of Waterston, Pray & Co. to Miss Sarah Ann, daughter of John F. Priest, Esq. On Monday evening, 3d, Mr Francis P. Merriam to Miss Mary W. Sawyer, of Bedford, N. H.

In Salem, Dr Wyatt C. Boyden to Miss Lydia L. Lincoln, daughter of the late Mr Hawkes L of this city.

In New Bedford, Mr John M. Forbes of Milton, to Miss Sarah S. daughter of the late Stephen Hathaway, Esq.

In Hingham, Mr Henry Nye to Miss Lucy Sargent, formerly of Gloucester.

In Hyannis, Capt. John Baker to Miss Mary Howland, daughter of Zenas D. Bassett, Esq; Mr Prince Hathaway to Miss Hope Hathaway.

DEATHS.

In this city Robert Lilly, aged 52, of the firm of Lilly Wait and Co. Thomas W. Thomas, aged 60. Charles Hammond, son of Mr John Green, Jr. aged 18. Mrs. Elizabeth, wife of Mr Owen Jones, aged 59. Miss Julia Fearing, formerly of Hingham, aged 21.

In Chelmsford William, son of Rev. Hezekiah Packard, D. D. and member of the Junior Class of Bowdoin College, aged 18.

In Salem, Miss Susannah, daughter of Mr Mark Pitman, aged 17; Mrs Mehitable, wife of Mr Joseph Valpey, aged 69; Mrs Sarah Burchmore, aged 90.

In Beverly, Mrs Elizabeth Dyson, aged 80.

In Newburyport, Capt Joseph Hoyt, aged 68.

In N. Wrentham, David Holbrook, Esq. aged 87.

In New Bedford, Mrs Ruth, wife of Mr William Reed, aged 36.

In Wareham, Mrs Hannah, widow of the late Benjamin Bourne, Esq. aged 70.

In Sandwich, Mr Samuel Fessenden aged 81;—Mr James Perry, aged 47.

In Chatham, Mr Ensign Nickerson, aged 80.

At Jersey City, Hon. Cadwallader D. Colden, a distinguished member of the New-York Bar.

In Charleston S. C. Mr Reuben Drew, of Duxbury.

In Georgetown, D. C. 2d inst. Lorenzo Dow, a well known Itinerant Preacher.

SPARKS' LIBRARY OF AMERICAN BIOGRAPHY VOL. 1.

CONTAINING Lives of Gen. Stark, by Edward Everett; Charles Brockden Brown, by Wm. H. Prescott; Gen. Richard Montgomery, by John Armstrong; Ethan Allen, by Jared Sparks; with Engravings, Fac Similes, &c. This day published and for sale by RUSSELL, ODIORNE & Co. feb. 15.

A New Years' Wish, for the Children of my society. A Sermon Preached in the Federal Street Meeting House, January 12, 1834. By Ezra S. Gannett. Just Published by L. C. BOWLES, No. 141 Washington Street. Feb. 15.

COPLAND'S DICTIONARY OF PRACTICAL MEDICINE.

UPON the same plan with Cooper's Surgical. Part 1 is now published. The whole work will be completed in five parts, each one to contain equal to 1000 pages of common sized medical books. Price only $5, payable on delivering the first part. Postage, 19 cents under 100 miles, and 32 cents for the greatest distance.

"It possesses the advantage of bringing the science of medicine down to the present time, and it will probably make the most valuable Medical Dictionary in the English language."—*John C. Warren.*

"As a work of reference, it is precisely what is wanted; and the republication of it will confer a favor on the physicians of the United States."—*Geo. Hayward.*

"The work is just what is wanted; and I know of no work which contains so much useful matter, so well arranged, condensed and clear."—*Rufus Wyman.*

"The work will be truly acceptable to the profession." *W. Channing.*

"I concur in the opinion of the Medical Faculty of Boston; it is a valuable compend of medical science."—*Geo. M'Clellan*, Philadelphia.

"I have examined this work sufficiently to satisfy myself of the great industry, learning and good sense of the author, and in my opinion we have no book of the kind so valuable to the profession as this will be."—*Cyrus Perkins*, New York.

"The work cannot fail to be highly acceptable. The articles are drawn up with clearness, and they bring into view the current knowledge of the day."—*Thomas T. Hewson*, Philadelphia.

"My opinion accords entirely with my friend Thos. T. Hewson."—*Jos Parrish*, Phil.

"I am familiarly acquainted with the high character and writings of Dr Copland, and believe this work will prove a valuable addition to the library of the American physician."—*David Hosack*, Hyde Park, N. Y.

"Dr Copland's work bears internal evidence of having been the object of years of labor. The work is a miracle of industry."—*London Medical Gazette.*

"The labor is immense, and will stamp the author as a man of great research. It offers a most remarkable example of the 'march of intellect.' There is more information in this part, which cost but one dollar, than in any five octavo volumes of the year 1800, at an expense of twelve dollars."—*Johnson's Medico-Chirurgical Review*

"Dr Copland has executed a task which very few would have had the courage to contemplate, and still fewer of executing in so masterly a manner."—*London Med. and Phys. Journal.*

"A careful perusal of this volume enables us to bestow upon it our full and unequivocal approbation."—*London Lancet*

"This is the most learned, comprehensive and valuable Medical Dictionary in our language."—*London Med. & Surg. Journal.*

"It is at once consistent, practical and clear, and bespeaks in every page the accomplished scholar and judicious physician."—*Liverpool Med Gazette.*

"The articles we have read are every way worthy the reputation of Dr Copland."—*Boston Medical and Surg. Journal*

"Dr Copland has here a series of essays, which may justly be said to be unrivalled."—*Edinburgh Medical and Surgical Journal.*

"His descriptions of the different diseases, and their modes of treatment, are written with so much ability that some of them are said to constitute the best treatise in existence."—*Boston Daily Advertiser.*

"We have rarely seen a more beautiful specimen of American typography. The articles are instructive and full of sound learning."—*Boston Transcript.*

Published by LILLY WAIT & CO. Boston.

KEEPER'S TRAVELS in Search of his Master. Price 37 cents.

'Ah me! one moment from thy sight,
That thus my truant eye should stray!' [Langhorne.]

'A pleasant book for youthful readers, exhibiting useful morals in an attractive form.' [Portland Courier.]

'The author must possess a feeling heart and good understanding, judging from the pathos and instruction of this story.' [Advocate.]

'Beautiful for its simplicity, and the fine moral that pervades it.'

'The interesting subject, simplicity of language and plain moral of the book, cannot fail of exciting pleasure and approbation.' [Evening Gazette.]

CHILD'S BOOK OF THE ATMOSPHERE, intended to convey to the minds of the young correct ideas of the interesting properties and phenomena of the Atmospher. Price 37 cents.

'The design of the work is good, and the manner of its execution such as to induce the hope of more from the same source.' [Gazette.]

'A neat little work, which we commend to the patronage of the public.' [Maine Recorder]

'The engravings happily illustrate the various phenomena of nature exhibited in the lessons.' [Evening Gazette]

Just published by LILLY, WAIT & CO. feb, 1.

LIBERAL PREACHER FOR DECEMBER.

JUST published, at 134 Washington St. The Liberal Preacher for December 1833, containing a Sermon by Rev. James Flint, D. D. of Salem, "Peace at Home." Also a Sermon by Rev. Simeon Doggett of Raynham. "Love, the fulfilling of the Law."

THE UNITARIAN FOR FEBRUARY.

THIS day published by JAMES MONROE & CO. Cambridge.

CONTENTS.

Christianity and Reform.—Pauperism.—Letters to Trinitarians, No. 2, *The Unity*—Letters from the South, No. 1.—The Son of Man.—Letters to Unbelievers, No. 1. *Nature and Causes of Infidelity.*

NOTICES OF BOOKS.

A Dissertation on Native Depravity, by Gardiner Spring, D. D.—A Discourse on Education, delivered before the Legislature of the State of Indiana, by Andrew Wylie, D. D.—Farewell Sermon, by Rev. Wells Bushnell (late Pastor of the Presbyterian Church in Meadville, Penn.)—An Essay on Demoniacs, by Plain Truth.

CORRESPONDENCE AND INTELLIGENCE.

Extract from a Letter to one of the Editors.—The Unitarian Church in Meadville, Penn.—Unitarianism in Detroit.—Installation.

Cambridge, February 1, 1834.

THE UNION OF FAITH AND VIRTUE THE ONLY QUALIFICATION FOR THE ENJOYMENT OF HEAVEN.

A Sermon occasioned by the Death of the Rajah Rammohun Roy; Preached in the Unitarian Chapel Hackney, on Sunday morning, October 6, 1833. By the Rev. Robert Aspland. To which is added, a copy of a Letter, addressed by the Rajah to his Secretary, containing a Brief Biographical Memoir. Just Received by L. C. BOWLES, 141 Washington Street. Feb. 8.

EVIDENCES OF CHIRSTIANITY.

THIS day published by L. C. Bowles 141 Washington Street, Watson's Apology for Christianity; Watsons Apology for the Bible; Jenyns's view of the internal evidence of the Christian Religion; Leslie's, short and easy method with Deists; Paleys view of the evidences of Christianity, with a Preliminary Discourse, by Arch. Alexander, D. D. Feb. 8.

TRACT FOR JANUARY.

JUST published by Charles Bowen, 141 Washington Street. The Tract of the American Unitarian Association for January, entitled "Presumptive Arguments in favor of Unitarianism." By M. L. Hurlbut. Feb 8.

TRACT OF THE A. U. A. FOR DECEMBER.

JUST published by CHARLES BOWEN 141 Washington Street, No. 78 of the Tracts of the American Unitarian Association, entitled "Explanation of Isaiah ix. 6, and John i. By George R. Noyes." Feb 1

BOOK NOTICE.

J. DOWE has taken the store No. 130 recently occupied by Brown & Pierce, as an *Education Book Store* and will continue the business of publishing and selling.

J. D. will furnish Juvenile, School, and Miscellaneous Books on the most reasonable terms. Also, all kinds of Stationary—together with Philosophical, Astronomical, Chemical and School apparatus, of every description, at the lowest prices. feb. 15.

POETRY.

FIELD FLOWERS.

BY THOMAS CAMPBELL.

Ye field flowers! the gardens eclipse you, 'tis true,
Yet, wildings of nature, I doat upon you,
For ye waft me to summers of old,
When the earth teemed around me with fairy delight,
And when daisies and buttercups gladdened my sight,
Like treasures of silver and gold.

I love you for lulling me back into dreams
Of the blue highland mountains and echoing streams,
And of broken glades breathing their balm,
While the deer was seen glancing in sunshine remote.
And the deep mellow crush of the wood-pigeon's note
Made music that sweeten'd the calm.

Not a pastoral song has a pleasanter tune
Than ye speak to my heart, little wildlings of June,
Of old ruinous castles ye tell,
Where I thought it delighted your beauties to find,
When the magic of Nature first breathed on my mind,
And your blossoms were part of her spell.

Ev'n now what affections the violet awakes;
What loved little islands, twice seen in their lakes,
Can the wild-water lilly restore;
What landscapes I read in the primrose's looks,
And what pictures of pebbled and minnowy brooks
In the vetches that tangled their shore.

Earth's cultureless buds, to my heart you were dear,
Ere the fervor of passion, or ague of fear,
Had scathed my existence's bloom:
Once I welcome you more, in love's passionless stage,
With the visions of youth to revisit my age,
And I wish you to grow on my tomb.

MISCELLANEOUS.

LITTLE DAVIE.

A TRUE STORY.

It is now about a twelvemonth since the family of Mr Hope, of Kelbank, in Perthshire, had occasion to pay a visit to the Continent. Of this family it is unnecessary to say more than that it consisted, while settled in Scotland, of Mr and Mrs Hope, with one son and two daughters, all grown up. On the present occasion, the son, Mr George, was entrusted with the charge of the family, as the old gentleman was obliged by business to remain at home for a time, with the intention, however, of speedily joining the rest at Rome. Mr George was an elegant and dashing young man, had spent two fashionable winters in Edinburgh, and in particular had formed an intimate acquaintance with the Baron Damas, an official in the court of Charles the Tenth, and Holyrood-house.

When Mrs Hope had determined on the jaunt, she engaged a favorite female servant, by name Margaret, to accompany her abroad; and, till a few days before the time appointed for setting out, nothing occurred to mar this arrangement. It was found, however, almost at the last, that Margaret had "a lad," from whom she could on no account part: good wages and foreign sights were no doubt tempting, and a bargain was a thing not to be lightly broken, but what were all these to plighted love? Margaret, in short, could not go. Mrs Hope found it impossible, in the very brief time which now remained, to engage another female servant. It occurred to her, however, as a last resource, that a certain clever little stable-boy, whom they had for two or three years about the house, and who usually went by the familiar name of Davie, might be brushed into a tolerably good foot boy, provided he would consent to go. No sooner thought of than acted on. Davie was instantly called into the presence of his master and mistress, and asked if he had any objections to going abroad as a waiting-man, instead of remaining at home as only an attendant upon horses. The little fellow brightened at the very mention of such a thing. Objections!—Davie would go to the end of the world with his mistress—if his father and mother would only let him. Mr Hope dismissed the boy with commendations at once for his readiness, and his deference to the will of his parents, and immediately riding over the country to the place where Davie's friends resided, easily prevailed upon them to allow their son to go abroad.

Behold the family party, then, squired by Davie, setting out on their tour to the Continent.

In order that the remainder of our story should have its proper force, we must premise that Davie was essentially a Scotch village boy. He was one of those little Flibbertigibbits—to use one of of Sir Walter's ideas—who are always to be seen flying about small towns in Scotland, with bare feet and fluttering attire, working all kinds of mischief against cats and poultry, fishing for ells, and tying their skins by way of trophy round their ankles, darkened by the sun to the tint of a filbert, and unconscious of any evil on earth except the shorter catechism. Such only, however, was Davie, previous to his being reduced to servitude under Mr hope. He had since then been put into proper externals—had learned to do a little in the way of serving at table—could whistle the hunting song in Der Freischutz, and even already had manifested a tendency to that jockeyship coxcombry which consists in turning the row of knee-buttons towards the front.

In former times, Davie's sun-bleached hair was arranged above the brow in a curious radiating fashion, which bears in Scotland an equally curious vaccine name; but now he had learned to train it neatly forwards, after a manner approved of by various persons of his own rank and station in life—and, upon the whole, he was a fair good looking boy, though as yet in no respect superior in natural or acquired gifts to the humble duties which it was his lot to perform.

At the French Ambassador's office in London, the family obtained a general passport, which expressed that they were going to Rome on business, and in which the redoubtable Davie was included as their servant. Nothing particular occurred till they arrived at a hotel in Paris, when, as they were about to sit down to take some refreshment, Miss Hope happened to cast a glance through the window, and saw a troop of gens-d'armes ranked up in front of the house. "Surely," said she, "there must be some unusually distinguished person in the hotel—see what a fine guard of honor he has at the door?" At that moment two of the said gens-d'armes entered the room, with a low bow; and while one stood as erect as a poker, the other, who appeared to be the commanding officer of the party, said very politely in French. "Sir, and ladies, I am sorry to be under the necessity of informing you, that you must consider yourselves under arrest."

The astonishment of our honest Scotch friends may be conceived at this unexpected and unaccountable turn of affairs. "Under arrest!" exclaimed young Mr Hope; "for what?" "I beg your pardon, sir," answered the Frenchman, "it is suspected by the French government that you have brought the Duc de Bordeaux in your party from Holyrood House. I can but do my duty by putting you all under arrest. I think, Sir, you are not all here; one of the individuals described in your passport seems to be wanting. *He* must be immediately had."

The mystery all at once flashed upon the mind of the younger Miss Hope, who exclaimed, in a transport in which mirth struggled with wonder, "George, I declare it's Davie!" "Davie!" said her brother, "what of Davie:" —for the idea was so far beyound all natural likelihood and feasibility, that he could not yet comprehend it. "Why, Davie," replied Miss Hope, "Davie is suspected to be the Duc de Bordeaux in disguise." At this explanation the whole party, excepting the Frenchman and Davie himself, who at that moment came in with a tray, burst into a fit of laughter, which hardly experienced any check even from the fear of a little temporary trouble. Davie taken for the Duc de Bordeaux! Davie a legitimate but disinherited sovereign! Davie, who, but yesterday, was stable-boy at Kelbank, and is even at this moment, all unconscious of his honors, engaged in the humble duty of marshalling vinegar and mustard cruets! The idea was too ludicrous. It was more than the risible faculties of man could well bear; and we verily believe, that though the party had seen the muskets of the national guard levelled at them, they must still have laughed. After their merriment had passed the first burst, Mr Hope went up to the commandant, who was looking always graver and graver, and politely begged his pardon for what might appear to him scarcely the conduct appropriate to the occasion. "I must really say, however, that the notion which the French government has formed as to our poor little waiter-boy, is so outre—so bizarre—that some little mirth is hardly avoidable."

"Pardonnez moi," said the Frenchman; the description in the passport answers exactly to the Duc de Bordeaux; it is known also to the French Government that you, Monsieur Hope, was a visitor at Holyrood house.—When these circumstances are taken in connection with the known intention of the ex-King to remove immediately from Scotland, it appears to me as if the probability were pretty strong."

"Well, sir," rejoined Mr Hope, "here is the boy himself; take a good look at him; examine him by question, or otherwise; show him to any person who may have seen the Duc de Bordeaux before he left France. And if this be the illustrious personage you suspect him to be, I will be happy to submit to the consequences, however disagreeable."

"Davie, who stood for some time in a state of complete bewilderment, with a bread-knife, arrested in his surprised hand and his eye fixed alarmfully on his master (though his sensations referred rather to the gestures than the language,) was now brought forward by Mr Hope, and subjected to the scrutiny of the soldiers, none of whom, however, were able to identify him.

"Comment s'appellez vous?" said the commandant with an evident mixture of involuntary respect in what would have otherwise been the blunt question of a person in authority.

Davie only stared, for the very good reason, that he did not understand the question. His master, however, having explained to him that the gentleman wished to know his name the supposed Duc answered, in a strong Scotch accent, "Davie Fairbain, if it please ye, sir."

"Eh, bien," said the Frenchman, in the same tone: "et qui sont vos parens?"

This being likewise interpreted, Davie answered in all simplicity, "My father is the sutor at Collace, and my mother keeps the public."

When this was explained to the interrogator, he elevated his eyebrows with an incredulous expression, and asked if he had been long in the service of his present master.

"Ou, sir, I've been three year 'gain Martinmas wi' auld Mr Hope—I was the groom's right hand man, sir; but now I'm promoted to wait on the leddies, and I'm gaun wi' them to Etaly."

"Mon prince," said the commandant, with a mock obeisance, "vous avez employe, bien votre temps en Ecosse.—J'appercois que vous avez appris a la perfection la langue." [Prince, you have employed your time well in Scotland —I perceive you have learned the language to perfection.]

The gravity of the family was here once more fairly overthrown, and they laughed long and loud, notwithstanding the evidently rising wrath of the two soldiers.

At length mastering his mirth, Mr Hope proposed to go with the supposed pretender to the throne of France, otherwise Davie Fairbain, under a guard, to the residence of the intendant of police, where he conceived they would be sure to find some one qualified to decide the matter in question. To this the commandant consented, and they accordingly departed in a coach—Davie sitting as proud as a peacock in the back seat, between two of the soldiers, while a detachment was left to guard the ladies in the hotel. They were speedily introduced to the intendant—a very dignified looking person—who, having been informed of the case, set it at rest by declaring (what he had every reason to be sure of) that Davie *was not the Duke*.

Mr Hope and his man were then liberated, with many polite expressions of regret, and conducted back to the hotel, under every mark of respect. The former was advised, however, when he called next day at the British Ambassador's to get a separate passport for Davie for the rest of the journey, as the circumstances which had already marked him out for suspicion might operate elsewhere, and be productive of serious inconvenience to the family. Mr Hope obeyed this counsel; but it was found unnecessary. The story of the mistake at Paris had taken wind, and was known whereever they halted. Davie was, accordingly, treated all through France as a sort of lion—people seeming to feel a kind of interest in one who *might have turned out to be* Henry the Fifth.—*Chambers Edinburgh Journal.*

POETRY AMONG THE JEWS.

Ages before that marvellous instrument of music, the Greek language, was ready for the touch of a Sappho or a Pindar, the venerable Hebrew of the Patriarchs had been wrought up to the very highest pitch of human sublimity, in the triumphant songs of Moses and Deborah. In these, the total being, the very soul and body as it were, of the poet—became vocal; and images of national delivery, of conquest, and revenge, are glanced forth, like sparks of fire, from the solemn, because, intense, enthusiasm of the leader out of Egypt, and the victorious mother in Israel. Although every thought, every word, in these effusions, be very Hebrew of the Hebrews, how easy to distinguish the diverse operation of personal feeling in the more dignifying and devout rejoicing of the meekest of men, and in the fierce thanksgiving. the bitter imprecation, the blessing of Jael, and the picturing of Sisera's mother, which, perhaps, could only have come from the heart of a flushed and exultant woman! But, admirable as these poems are, under all the disadvantages of translation—if indeed they do suffer much disadvantage in the nervous diction of our English Bible —they by no means present the only models of lyric expression, even amongst the people of Israel. Besides the second song of Moses—his departing hymn—we need not point out the many noble and affecting, but less impetuous, effusions of praise and thanksgiving, with which we are so familiar in the book of Psalms, in the authorised translation of which, strange to say, there is, if not less genius, certainly less accuracy, than in any other part of our version. The force and the coloring, indeed, may vary, according to the age, and circumstances, and temper of a Moses, a Deborah, and a David; but, in every age, and under all circumstances—so long as Israel was truly Israel—the Hebrew muse was uniformly simple and sublime—in her birth and development always essentially lyric—bursting forth with a boldness of imagery, a ruggedness of address, a dogmatism of passion, a divinity of enthusiasm, which might have failed in producing a result of moral harmony, had not her feet been planted on the rock of ages, and her lips touched with fire from the altar of the Lord!—*Quarterly Review.*

TURNER'S FALLS.

These exist in Connecticut river, near the point where the towns of Montague, Gill and Greenfield meet. They are by far the most interesting water falls in the State, and I think I may safely say in New England. At least, to my taste, the much broader sheet of water, the higher perpendicular descent, and the equally romantic scenery of the surrounding country, give to this cataract a much higher interest than is excited by a view of the more celebrated Bellow's Falls on the same river in Walpole New Hampshire, and probably the latter are generally regarded as the most striking object of this kind in New England.

Above Turner's Falls the Connecticut for about three miles, pursues a course nearly northwest, through a region scarcely yet disturbed by cultivation: and all this distance it is as placid as a mountain lake, even to the verge of the cataract. Here an artificial dam has been erected more than a thousand feet long, resting near the centre upon two small islands. Over this dam the water leaps more than thirty feet perpendicularly; and for half a mile continues descending rapidly and foaming along its course. One hundred rods below the falls, the stream strikes directly against a lofty greenstone ridge, by which it is compelled to change its course towards the south at least a quarter of a circle.

The proper point for viewing Turner's Falls is from the road leading to Greenfield on the north shore, perhaps fifty rods below the cataract. Here, from elevated ground: you have directly before you, the principal fall, intersected near the centre by two small rocky islands, which are crowned with trees and brushwood. The observer perceives at once that Niagara is before him in miniature. These islands may be reached by a canoe from above the falls in perfect safety. Fifty rods below the cataract, a third most romantic little island lifts its evergreen head, an image of peace and security, in the midst of the agitated and foaming waters, swiftly gliding by. The placid aspect of the waters above the fall, calmly emerging from the moderately elevated and wooded hills at a distance, is finely contrasted with its foam and tumult above the cataract.

The country around these falls is but little cultivated. On the opposite side of the river the observer will, indeed, perceive a few dwellings and the head of a canal; but a little beyond, wooded elevations, chiefly covered with evergreens, terminate the landscape; while in every other direction, the scenery is still more wild and unreclaimed from a state of nature.

A sailing excursion from the falls, three miles up the stream, has all the attractions of a passage over a mountain lake. And probably the coves along the shore furnish as good spots for fishing as now exist in the river. The geologist too, will find the vicinity of these falls full of interest.

During high water, the roar of Turner's Falls may be heard from six or ten miles. The magnificence of the cataract is greatly heightened at such a season.

In order to visit Turner's Falls one must turn aside from every great public road; and although but four miles from the village of Greenfield, this circumstance shows why they are so seldom resorted to by travellers. [Hitchcock's Geological Report.]

THE MOTHER OF BARON CUVIER.

In Mrs Lee's memoirs of this eminent naturalist is the subjoined testimony to the influence and care of his mother.

The cares of this excellent mother, during the extreme delicacy of his health, left an impression on M. Cuvier which was never effaced, even in his latest years, and amid the absorbing occupations of his active life. He cherished every circumstance connected with her memory; he loved to recall her kindnesses, and to dwell upon objects, however trifling, which reminded him of her. Among other things, he delighted in being surrounded by the flowers she had preferred, and whoever placed a boquet of red stocks in his study, or his room was sure to be rewarded by his most affectionate thanks for bringing him what he called "the favorite flower." But this well judging parent did not confine her cares to his health alone; she devoted herself equally to the formation of his mind, and was another proof of the influence that a mother's early attentions freqnently shed over the future career of her son. She guided him in his religious duties, taught him to read fluently at the age of four years, took him every morning to an elementary school, and although herself ignorant of Latin, so scrupulously made him repeat his lessons to her; that he was always better prepared with his tasks than any other boy at school.—She made him draw under her own inspection; and by constantly furnishing him with the best works on history and general literature, nurtured that passion for reading, that ardent desire for knowledge, which became the principal spring of his intellectual existence.

THE NORTH AMERICAN REVIEW.

THIS day published by CHARLES BOWEN, 141 Washington Street, the North American Review No. 82, for January, 1834.

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Jan. 11.

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